THE TRIBUNE.

DIGLISH WRITERS LITTLE KNOWN HERE.

MILNES. ...LANDOR ... JULIUS HARE. Income of Literature is two-fold. It preserves graph ages the flowers of life which came to after bloom in minds of genius. What bloomed the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the bighest species of thought or the bloom in the for a day, in the highest epochs of thought or abve, becomes an amaranth, if translated into grature. A small part of literature has a perma-

And Nature's shapes and each historic place
Fresh current of their ioner life will find,
Taking the mould of thy supernal grace,
And lucid with the light of thy clear mind. But the office of the larger part is temporary, as finding the means of interpreting contemporary ands to each other on a larger scale than actual oppersation in words or deeds furnishes. And requisites for success in this class are very difbest from, in some respects opposite to, those for

Excellence in this kind is not to be held lightly. is no small matter to live a full life in the day; it what those who live for the ages rarely do .lose who are most geniuses are, very commonly, at men, and, take the total growth of a man, and, take the total growth of a man, armay well doubt whether an equable expansion armay well doubt whether an equable expansion. [stain.]

Took out its little beating Heart—all pure but one black shows, though they are really worth showing, may not be seen by the many, even when close to them.

That thick black stain like cancerous all that eats the flesh mmay well doubt whether an equable expansion ad harmonious growth of the nature is to be sanifeed to a partial, though exquisite result. What said fully and pertinently now does its office and zers the heart of the world, though it may not as to posterity with the name of the speaker .-Ve confess our partiality for those noble men who ned too full and vigorous a life to have time to set part portions of it. Those men whose soul was atheir eyes, and whose tongue or pen did justice the occasion as it came. The mistletoe is a saged plant, but we must have oaks before mistletoes. is well when we have both, when he who fuifils he life of the day has such a superfluity beside, sto scatter its seed through a wide future. But flower: it may not be the best of all perfumes, but, at the oaks grow first, though their fruit be no mer than the acorn. The common and daily sposes of literature are the most important. It mnot, and will not, dispense with the prophecies genius, but the healthy discharge of its func- to quote one of the Northern legends, which is reas must not be disparaged to exalt these.

Thus, whatever is truly said and forcibly said, is poor servant girl who has committed the crime of sluable in literature as in life, though its preten. infanticide to save herself from shame. Years ens be not the highest as to originality of thought after, she is attended by a Brownie, or domestic form. Individuality is sufficient: for every fact sprite, which, with most sedulous care, mitigates worth knowing and stating. Only we must not new thing to her in this presence of sustaining and well too long on what is temporary, nor give to that is but relatively good, absolute praise. There is a class of writers, mid-way between

minutes and men of healthy energy merely, who e very valuable also. They are audience to the gnius, interpreter to the multitude, cultivated nate to see her comforter in bodily form. It long ends for those who need such.

The writers of this class do not emov extensive ame. They are not poets nor merely active men, by may be called in distinction gentle-men and sholars. They have not, perhaps, the deep glow experience that makes the universal heart thrill their slight magnetic tokens; they have not the agician's wand to evoke from the realm of shadas forms that in life they have never seen.

Yet they are delightful private companions .-We are not their lovers nor their worshipers, but he has given the form of poems to his observations, eir familiar friendship we prize. We would innduce them to others that they may find and be and by their own. They need to be thus introared, for they do not command fame, nor make earth shake with their tread so that all may now where to find them.

Several English writers of this class are little bown in this country. Their writings are not reablished here, because the demand for them would be so limited. Yet it would increase if their oks began to circulate. There are, here and here, persons who need just this deeper refine ment of common gifts, and find not enough of sch sympathy and instruction. To persons of this less may be recommended first-Richard Moncka Milnes who has published volumes entitled

POEMS OF MANY YEARS, MENORIALS OF MANY SCENCES, POEMS, HISTORICAL AND LEGENDARY, PALM LEAVES,

d of which may be obtained from England, in cautiful type, that would well nigh restore sight to blind and give it to the purblind.

Mr. Milnes is an Englishman of fortune, of fasha, and therefore he deserves the more praise for ting what he is, in heart and head, a liberal cen leman. He is no poet-not an atom of "vivida " urges his pulse. That miracle, described in he dramatic phrase of our own land as "setting be river on fire," a miracle which the poet is really the to work, will never disturb the peace of sotely through him. Nay! an at all vehement river would catch and drown him in the attempt. He visely makes none such. He attempts not to pour

inh tides of song. His poems are poems of many tars. They are the higher and gentler moods of threly, elegant, susceptible person, who is none kless sensible to poetic impressions that he has de power of transmitting them. We have all st, in every-day life, persons who had little ower of describing what they had seen, yet could take us see it from the signs of genuine emotion he sight had caused in themselves. So it is with Ir. Milnes. He points out to us the best books. be best pictures, and the best landscapes he has em in his extensive travels and conversations with ten and books, and we take pleasure in seeing em in his atmosphere. It is a mild atmosphere, tryaded by a pale golden mist.

If many persons culled the best from the hour whey pass, with any thing like the same care and Rigment, the world would be an agreeable world ad each puddle would be overarched with a rain low more or less bright.

Mr. Milnes has been wittily described as "redy a cheerful little robin-redbreast of a man."he portraits we have seen of him correspond with a description, and so does his song, for it is song, not poetry ; a fond, familiar, exhilarating song .-We love the cheerful, tender note, and we are leased while listening to the native warble of his many interesting scenes and subjects, where the Min causes of interest are sure to be noted, and, not adequately treated, yet are so with so much scrimination as never to displease.

Thus, opening to the introduction to Memorials Many Scenes, we find a favorite theme, the mar tage of Pietro della Valle, thus gracefully touched

has thou not read the wild but all-true story

Of the brave Pilgrim and his Georgian bride, Pietro and Maani, who in glory And cloudless joy went wandering side by side

Now by the Turcoman's ferocious hordes Guarded and tended with religious care,

Of 1-pahan and Shiras, peerless pair! What was to them the peril and the toil ifting troubles of that novel wa They were together—and no power could soil The pure love-calm that on their spirits ley: Till envious death forbade the farther sight Of that rare interchange of bliss and pain, And nations lost a wonder and delight,

Which never might refresh their souls again

NEW-YORK DALLY TRIBUNE.

OFFICE NO. 30 ANN-STREET.

But though thus late, why should not thou and I, To us the pictures of innocent familiar life asso ciated with the customs of worship are very charm-

BY GREELEY & McELRATH,

corlds distinct, as if they planets were,

To live whole years in some short span of days-

When close before us spreads some famous land !

On Memory's shoulder, and she dare not go!

To feel new wisdom falling, like a dew, Upon our passive temples, and the maze Of life unravel with a ready clue!

For then the Soul can best its ear apply,

Such generous ends will surely energize

Thy flower-frail form, till it becomes

That in dark ways and under sternest skies, Serene and fearless thou wilt move along;

It would not, we think, be easy to refuse such an

invitation to travel. Does any one ask, who is I'ie-

tro della Valle? We answer, that is one merit of

Milnes, that he will oblige you, if you wish to un-

derstand him, to find out what is not placarded on

the corner of every street, and he offers these in-

not be seen by the many, even when close to them,

"The pure love-calm that on those spirits lay."

two poems to Myrrha may also be mentioned for

according to its degree of freshness and intensity

in its proper kind, is our sense of the secret life o

the plant. We regret not having before us the

lated with admirable expression. It is the tale of a

her toils and divines her wishes. Life becomes a

unwearied love. Her whole heart is bent in grati-

tude toward her unsees friend; and as it is ever

our way to grasp at something palpable, at the risk-

of losing the spirit that pervaded us, she is importu-

resists her importunities, but when it can no longer

refuse, appears to her in the moonlight of her cham-

ber window, as her own child, still bleeding from

her hand, though grown to such size as the interval

of years would have permitted had it been left in

life. The story is told by Milnes with a force and

'Palm Leaves' is his latest publication. It is the

record of his travels in the Levant and in Egypt in

the winter of 1842-43, and, as on former occasions,

adding by note or preface whatever is needed for

full illustration, and, as before, he has been highly

THE MOSQUE. A SIMPLE unpartitioned room,-

Surmounted by an ample dome, Or, in some lands that favored he, With centre open to the sky, But roofed with arched closters round,

That mark the consecrated bound,

By which two massive lights are burned; With pulpit whence the sacred word Expounded on great days is heard; With fountain fresh, where, ere they pray,

Men wash the soil of earth away; With shining minaret, thin and high, From whose fine-trellised balcony

Announcement of the hours of prayer Is uttered to the silent air; Such is the Mosque—the holy place, Where faithful men of every race,

Meet at their ease, and face to face.

Not that the power of God is here

But that, as men are wont to meet In court or chamber, mart or street,

More manifest, or more to fear; Not that the glory of his face is circumscribed by any space;

For purposes of gain or pleasure, For friendliness or social leisure-

for the greatest of all ends

To which intelligence extends,
The worship of the Lord, whose will
Created and sustains us still,

And honor of the Prophet's name, By whom the saving message came Believer must togeth a horse

evers meet together here.

And hold these precincts very dear.

And noid these precincts very dear.

The floor is spread with matting neat, Unstained by touch of shodden feet—
A decent and delightful seat!
Where, after due devotions paid,
And legal ordinance obeyed,
Men may in happy parlance join,
And gay with serious thought combine;
May ask the news from lands away,
May fix the business of to-day;
Or, with 'God willing,' at the close,
Te-morrow's hopes and deeds dispose.

Children are running in and out

With silver-sounding laugh and shout, No more disturbed in their sweet play, No more disturbing those that pray, Than the poor birds, that fluttering fly

Among the rafters there on high, Or seek at times, with grateful hop, The corn fresh-sprinkled on the top.*

So, lest the stranger's scornful eye

Devout adorers with their sound-

Should hurt this sacred family— Lest inconsiderate words should wound

Lest careless feet should stain the floor With dirt and dust from out the door— "I is well that custom should protect

The place with prudence circumspect,

And let no unbeliever pass The threshold of the faithful mass; That as each Muslim his Harcem

Guards even from a jealous dream. So should no alien feeling scathe This common home of public faith, So should its very name dispel

Yet, though such reverence may demand building raised by human hand,

Most honor to the men of prayer, Whose mosque is in them everywhere

Of thought, in manners, dress or speech— Will quietly their carpet spread, To Mekkeh turn the humble head, And, as if blind to all around, And deaf to each distracting sound,

* Many of the mosques possess funds dedicated to the sup

port of birds and other animals; one at Cairo has a large boat at the top filled with corn as fast as it is consumed, and another possessed an estate bequeathed to it to give food to the homeless cats of the city. Most of these funds have, however, now passed, with those of higher charities, into Mehemet All's own receiver.

Who, amid revel's wildest din,

In stranger lands, however far, However different in their reach

In ritual language God asore, In spirit to his presence soar, And, in the pauses of the prayer,

Rest, as if rapt in glory there

In war's severest discipline, On rolling deck, in thronged bazsar,

The presence of the infidel

successful in this attractive form of journal.

As specimens we insert

pathos worthy of its moral beauty.

to the song of our robin-redbreast,

Imagination lays her regal hand

VOL. IV. NO. 282.

The following legend is in Milnes's best manner: THE INFANCY OF MOHAMMED.

This legend does not seem to me to be orthodox, but ra-This legend does not seem to me to be orthodox, but rather to be a later invention arising from a desire to assimilate the nature of Mohammed to that of Christ. The
humility of Mohammed in all that concerns his personality
is conspicuous throughout the Kuran. "I do not say unto
you, that hi my possession are the treasures of God, nor
that I know what is unseen; nor of I say unto you, Verliy
I am an angel—I only follow what is revealed to me."—
Chap, vi. v. 50. "Mohammed is nought but an Apostle:
other Apostles have passed away hefore him." Chap ill. v.
138. Nor does Mohammed even attribute to himself any
specialty of nature such as he gives to Christ, whom he despecialty of nature such as he gives to Christ, whom he de-clares to have been born of Virgin by the Spitt of Ged.— "She said, O my Lord, how shall thave a son, when a man hath not tsuched me?" He answered.—Thus: God will create what he pleaseth. When he determineth a thing-he only saith unto it, Be, and it is."

An Arab nurse, that held in arms a sleeping Arab child, Had wandered from the parents' tents some way into the

She knew that all was friendly round, she had no cause to fear, Although the rocks strange figures made and night was threatening near.

Yet something kin to dread she feit, when sudden met her sight
Two forms of noble maintenance and beautifully bright. Their robes were dipt in sunset hues—their faces shone on

As Sirius or Canopus shine in purest summer sky. Straight up to her without a word they walked, yet in their Was greeting, that with subtle charm might tamper her

One, with a mother's gentleness, then took the slumbering child That breathed as in a happy dream, and delicately smiled: ducements in a manner so pleasing, that almost all | Passed a gold knife across its breast, that opened without

for want of sufficient delicacy of vision. We our-The other Form then placed the heart on dis white open selves have lent the travels of della Valle to those of selves have lent the travels of della Valle to those of hand, whose sympathy we felt secure, and found them utterly dull to the charm that lends such a thrilling tone

And by degrees the deep disease beneath the wondrous curvanished, and that one mortal Heart became entirely pure With carnest care they laid it back within the infant's "The Lay of the Humble" is best known among Closed up the gaping wound, and gave the blessing of the Milnes's poems, and it deserves to be so, as in that Imprinting each a burning kiss upon its even brow, And placed it in the nurse's arms, and passed she knew not he touches the best chords of his peculiar lute. The

Thus was Mohammed's fresh-born Heart made clean from their delicate vet strong stamp of individuality; and this is to the man what fragrance is to the Thus in the Prophet's life did God his works of grace begin. The two that follow are also excellent, both in

perception and style. Here is the first: MOHAMMED AND THE BLIND ABDALLAH.

Referred to in chap, 80 of the Kuran. Abdallah Ebu Omm Maktoum seems to have been a man of no lank or importance, but was treated with great respect by the Proplete ever after this adventure. It is interesting that Mohammed should make his own faults and the divine reprocts he received a matter of revelation, and stronger proof of his sincerity and expostness could hardly be given. 'Poems, Historical and Legendary,' as we wished

THE blind Abdallah sought the tent Where, 'mid the eager listening crowd,
Mohammed gave his wisdom vent,
And, entering fast, he cried aloud—

And, entering ass, in
"O Father, full of love and roth!
My soul and body both are blind;
Pour on me then some rays of trult
From thine illuminated mind." Perchance the Prophet heard him not, Or busied well, seemed not to hear,
Or, interrupted, then forgot
How all mankind to God are dear:
Disputing with the great and strong,
He frowned in momentary pride,
While through the jeering outer throng

Th' unnoticed suppliant crept aside But, in the calm of that midnight, The Voice that seldom kept alo

The voice that senoin kept aloof
From his blest pillow spoke the right,
And uttered words of stern reproof:
"How dost thou know that poor man's soul
Did not on thy regard depend?
The rich and proud thy moods control;
I meant thee for the mourner's friend."

Deep in the Prophet's contrite heart The holy reprimand remained,
And blind Abdallah for his part
Kindness and reverence thence obtained:
Twice, after years of sacred strife,
Within Medeenah's walls he ruled.
The man through whom Mohammed's life

Into its perfect grace was schooled. And from the warning of that night,

No one, however humble, past Without salute the Prophet's sight, Or felt his hand not held the last: And every one was free to hear

His high discourse, and in his breast Unburden theirs without a fear Of troubling his majestic rest. Thus too, when Muslim Muslim meets,

Though new the face and strange the road, His "Peace be on you" sweetly greets The ear, and lightens many a load: Proclaiming that in Allah's plan True men of every rank and race Form but one family of man, One Paradise their resting-place.*

* Salutation in the East seems almost a religious ordinance, and good manners part of the duty of a good Muslim The following should be read by all who believe that Heaven leaves any land or nation without a

THE SAVINGS OF RABIA.

Rabia was a hely woman, who lived in the second century of the Hegira. Her sayings and thoughts are collected by many devotional Arabic writers; they are a remarkable development of a purely Christian mystical spirit so early in the history of Elam; the pantheistic mysticism of Suffsm soon followed, and obtained a signal victory over the bare positive thetam of the Prophet, clothing the heartless trace with a radiant vesture of imagination. doctrine with a radiant vesture of imagination

A Pious friend one day of Rabia asked, How she had learnt the truth of Allah wholly!
By what instructions was her memory tasked—
How was her heart estranged from this world's

She answered-"Thou, who knowest God in parts, Thy spirit's moods and processes can tell; I only know that in my heart of hearts I have despised myself and loved Him well."

Some evil upon Kabia fell, And one who loved and knew her well Murmured that God with pain undue Should strike a child so fond and true: But she replied—" Believe and trust That all I suffer is most just; I had in contemplation striven To realize the joys of heaven; I had extended tancy's flights Through all that region of delights— Had counted, till the numbers failed, The pleasures on the blest entailed— Had sounded the costations. I should enjoy on Allah's breast; And for those thoughts I now atone That were of something of my own, And were not thoughts of Him alone.

When Rabia unto Mekkeh came, She stood awhile apart—alone, Nor joined the crowd with hearts on flame Collected round the sacred stone.

She, like the rest, with toil had cros The waves of water, rock, and sand And now, as one long tempest-tossed, Beheld the Kaabeh's promised land.

Yet in her eyes no transport glistened;
She seemed with shame and sorrow bowed;
The shouts of prayer she hardly listened,
But beat her heart and cried aloud:— "O heart! weak follower of the weak,

That thou scould'st traverse land and sea, In this far place that God to seek Who long ago had come to thee!"

Round noly Rabia's suffering bed
The wise men gathered, gazing gravely—
"Daughter of God!" the youngest said,
Endure thy Father's chastening bravely;
They who have steeped their souls in prayer
Can every anguish calmiy bear." She answered not, and turned aside, Though not reproachfully not sadly; "Daughter of God !" the eldest cried, "Sustain thy Father's chastening gladly,

They who have learnt to pray aright, From pain's dark well draw up delight."

NEW-YORK, TUESDAY MORNING, MARCH 4, 1845. Then she spoke out-" Your words are fair.

But, oh! the truth lies deeper still; I know not, when absorbed in prayer, Pleasure or pain, or good or il!; They who God's face can understand Feel not the motions of His hand."

The Klosk is one of the best poems in the book We quote the description of it; and two of the stories told there are, as descriptive of the best and worst in Moslem life, to say nothing of the beautiful picture, so lightly sketched, of friendship and married love.

BENEATH the shadow of a large-leaved plane, Above the ripple of a shallow stream, Beside a cypress planted cemetery, in a gay-painted trellis-worked ktosk, A company of easy Muslims sat, Enjoying the calm measure of delight A company of easy Musins say,
Enjoying the calm measure of delight
God grants the faithful even here on earth.
Most pleasantly the bitter berry tostes,
Handed by that bright-eved and neat-limbed boy;
Most daintly the long chibouk is filled
And almost before emptied, filled again:
Or, with a free good-will, from mouth to mouth
Passes the cool Nargheelect serpentiae.
So sit they, with some low occasional word
Breaking the silence in itself so sweet,
While o'er the neighboring bridge the caravan
Winds slowly in one line interminable
Of camel after camel, each with neck
Jerked up, as sniffing the far desert air.
Then one serene old Turk, with snow-white beard
Hanging amid his pistol-hilts profuse,
Spoke out—"Tall sunset all the time is ours,
And we should take advantage of the chance And we should take advantage of the chance That brings us here together. This my friend Tells by his shape of dress and peaked cap Where his home lies; he comes from farthest off, Where his home hes; he comes contraines on, so let the round of tales begin with him."
Thus challenged, in his thoughts the Persian dived And, with no waste of faint apologies, Related a plain story of his life, Nothing adventurous, terrible, or strange, But, as he said, a simple incident,
That any one there present might have known.

THE PERSIAN'S STORY. "Wakedi, and the Hesbemite, and I, Called each the other friend, and what we meant By all the meaning of that common word, One tale among a hundred—one round pearl Dropped off the chain of daily circumstance Into the Poet's hand—one luscious fruit Scarce noticed in the summer of the tree, Is here preserved, that you may do the like.

"The Ramadhan's long days (where'er they Certain to seem the longest of the year) [fall Were nearly over, and the populous streets Were silent as it haunted by the plague; For all the town was crowding the bazaar, To buy new garments, as beseemed the time, In honor of the Prophet and themselves. But in our house my wife and I still set, And looked with sorrow in each other's faces. It was not for ourselves—we well could let Our present clothes serve out another year, And meet the neighbors' scolls with quiet minds; But for our children we were grieved and

shamed;
Shamed;
That they should have to hide their little heads,
And take no share of pleasure in the Feast,
Or else contrast their torn and squalid vests
With the gay freshness of their playmates garb.
At last my wife spoke out—Where are your freends?

Where is Wakedi? where the Heshemite? Where is Wakedi? where the Heshemite? That you are worn and pale with want of gold, And they perchance with cota laid idly by In some closed casket, or in some vain sport. Wasted, for want of honest purposes? My heart leapt light within me at these works, And I, rejoicing at my pain as past. Sent one I trasted to the Heshemite, Hold him my teed in few plain written words. Hold him my need in few plain written words.

And, ere an hour had passed, received from him A purse of gold tied up, scaled with his name: And in a moment I was down the street, And, in my mind's eye, chose the children's -But between will and deed, however near, There often lies a gulf impassable. So, ere I reached the gate of the Baxaar,

So, ere I reached the sate of the Bazaar, Wakedi's slave accosted me—his breath (Int short with haste; and from his choking threat His master's message issued word by word. The sum was this:—a cruel creditor, Taking the 'vantage of the season's use, That, unless paid ere evening prayer, the law Should wring by force the last of his demand. Wakedi had no money in the house, Wakedi had no money in the house,
And I was prayed, in this his sudden strait,
To aid him, in my duty as a friend.
Of course I took the Heshemne's sealed purse
Out of my breast, and gave it to the slave;
Yet I must own, oppressed with foolish fear
Of my wile's tears, and, might be, bitter words,
If empty-handed I had home returned,
I sat all night, half-sleeping, in the mesque,
Beneath the glimmering feathers, eggs, and lamps,
And only in the morning nerved my heart
To tell her of our disappointed pride. To tell her of our disappointed pride. She, when I stammered out my best excuse, Abashed me with her kind, approving calm, Saying—'The parents' honor clothes the child.' Thus I grew cheerful in her checriulness, And we began to sort the children's vests,
And found them not so sordid after all. [hid—
'This might be turned—that stain might well be
This remaint might be used.' So we went on
Almost contented, till surprised we saw
The Heshemite approach, and with quick steps
Enter the house, and in his hand be showed
The very purse tied up, sealed with his name,
Which I had given to help Wakedi's need!
At once he asked us, mingling words and smiles,
'What means this secret! you sent yester mora
Asking for gold, and I, without delay,
Returned the purse containing all I had. And we began to sort the children's vests, Asking for gold, and I, without delay,
Returned the purse containing all I had.
But I too found myself that afternoon
Wanting to buy a sash to grace the feast;
And sending to Wakedi, from my slave
Received this purse I sent you the same morn
Unopened.' 'Easy riddle,' I replied,
'And, as I hope, no miracle for me—
That what you gave me for my pleasure's fee
Should serve Wakedi in his deep distress,'
And then I told him of Wakedi's late:
And we were both o'ercome with anxious car And we were both o'ercome with anxious care Lest he, obeying his pure friendships's call, Had periled his own precious liberty. Or suffered some hard judgement of the law Or sultered some hard judgement of the law.
But to our great delight and laward peace,
Wakedi a few moments after stood
Laughing behind us, ready to recount,
How Allah, loving the unshrinking faith
With which he had supplied his friend's desire Regardless of his own necessity, Assuaged the creditor's strong rage, and made His heart accessible to gentle thoughts, Granting Wakedi time to pay the debt. Granting waken time to pay the dect.

Thus our three tales were gathered into one,
Just as I give them you, and with the purse
Then opened in the presence of the three—
We gave my children unpretending vests,
Applied 2 portion to Waked's debts,
And bought the Heshemite the richest sash
The best silk merchant owned in the Bazaar."

Soon as he ceased, a pleasant murmur ros Not only of applause, but of good words, Dwelling upon the subject of the tale; Each to his neighbor in low utterance spok Of Friendship and its blessings, and God's By which man is not left alone to fight His daily battle through a cruel world.

THE STRIAN'S STORY.

To an Egyptian soldier, scatted and bronzed, To an Egyptian soldier, scarred and bronzed,
The duty of narration came the next:
Who said, "That soldiers 'tales were out of place
Told in calm places and at evening hours.
His songs required the smusic of the gun:
He could recount a thousand desperate feats,
Hair-breadth escapes and miracles of war.
Were he but cowering round a low watch-fire
Almost in hearing of the enemy;
But now his blood was cold, and he was dull,
And even had forget his owa wild pest.
They all had heard—had East and West not heard
Of Mehemet Ali and of Ibrahim?
It might be that the Great Pasha was great,
But he was fond of trade—ci getting gold, But he was fond of trade—of getting gold, Not by fair onslaught and courageous strength, But by mean interchange with other lands Of produce better in his own consumed; Of produce better in its own consinue;
This was like treason to a soldier's heart;
And all he hoped was that when Ibrahim
Sat in his father's seat, he would destroy
The flight of locusts—Jew, and Greek, and Frank,
Who had corrupted Egypt and her power,

Story-telling is, now as ever, the delight of the East; in the coffee and summer houses, at the corners of the streets, in the courts of the mosque, at the grave and attentive crowd, hearing with childly pleasure the same stories over and over again, applanding every new turn of expression or incident, but not requiring them any more than the hearers of a European sermon. The hookah of the Levant.

By all their mercenary thoughts and acts, And sent him there, brave soldier as he was, To go beg service at the Sultan's hand. Yet Ibrain's heart was still a noble one; No man could contradict him and not fear Some awful vengeance; -was this story known?"

THE EGYPTIAN'S STORY. Once, when in Syria he had let war loose. And was reducing, under one strong sway, Druses, and Christians, and Mohammedans, He heard that his lost child, the favorite Born of a favorite wife, had been let fall By a young careless Nubian nurse, and hurt, No as to cripple it through all its days.

No word of anger passed the warror's lips—
No one would think the story on his mind Rested a single moment. But due time Brought round his glad return, and he once more Entered his hall, within which, on each side, Long marble stars curved towards the balcony,

25 cents.

SING SING, December 26th, 1814.

My Dear Sir: Received your note of vesterday asking my opinion in relation to thint's Linneau, prepared by Mr. G. E. Stanton. Knowing its composition, and having frequently used it. I can recommend it to you so a safe vision. The property and in my opinion the best Liniment now in use.

Very truly and respectfully yours,

Col. Pierre Var Cortland. Where right and left the women's chambers spread;
Upon the landing stood the glad Hareem
To welcome him with music, shouts, and songs;
Yet he would not ascend a single step.
But cried—" Where is the careless Nubian girl
That let my child tall on the stony ground "
Transhing and hinking down one mather then. Trembling and shricking down one marble flight She was pushed forward, till she reached the floor: Then Ibrahim caught her in one gunt grasp. Dragged her towards him, and one brawny hand Tight-twisting in her loog and glossy hair.

Again-twising in her long and glossy hair,
And with the other drawing the sharp sword
Well known at Nezib and at Komah,
Sheer from her shoulders severed the young head,
And easting it behind him, at few bounds Cleared the high stair and to his bosom pressed. The during wife his deed had just revenged. Oh! he is god-like in his hour of rage! His wrath is like the plague that falls on man With indiscriminate fury, and for this His name is honored through the spacious East, Where all things powerful meet their just reward." complete in one large royal ectave volume, and sold for about one quarter of the London price. It forms certainly one of the most valuable works in the English language, and no public or private library is complete without it.

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The Soldier paused; and surely some one else Had taken up the burden of a tale; But at that moment through the cypress stems

But at that moment through the express stems.
Shot the declining crimson of the sun.
Full on the faces of that company,
Who for some instants in deep silence watched.
The last appearance of the ruddy rim,
And, little needing the clear warning voice!
Which issued round the neighboring minaret—
Bidding all earthly thoughts and interests.
Sink in their breasts as such that fiery sun—
Bewed, old and young, their heads in blest accord,
Believers in one Prophet and one God! TO GERMAN STUDENTS,—Follow's Practical Grammar of the German Language; Follow's German Render—

The Tent too is full of the spirit of these scenes. It rises in the open air.

THE TEXT. THE TENT.

Wity should a man raise stone and wood Between him and the sky?

Why should he fear the brotherhood Of all things from on high!

Why should a man not raise his form As shelterless and free As stands in sunshine or in storm. The mountain and the tree ?

Or if we thus, as creatures frail Before our time should die, And courage and endurance fail Weak Nature to supply:— Let us at least a dwelling choose, The simplest that can keep From parching heat and noxious dews Our pleasure and our sleep.

The Fathers of our mortal race, While still remembrance nursed Traditions of the glorious place Whence Adam fled accursed— Rested in tents, as best became Children, whose mother earth Had overspread with sinful shame The beauty of her birth.

in cold they sought the sheltered nook, In heat the arry shade, And oft their casual home fersook The morrow it was made Diverging many separate roads, They wandered, lancy-driven, Not thought of other fixed abodes Than Paradise or Heaven.

And while this holy sense remained,
'Mid easy shepherd cares,
In tents they often entertained
The Angels unawares;
And to their spirits' fervid gaze
The mystery was revealed.
How the world's wound in turns do How the world's wound in future days Should by God's love be healed.

Thus we, so late and far a link Of generation's chain,
Delight to dwell in tents, and think
The old world young again;
With Faith as wide and Thought as narrow
As theirs who little more
From life demanded than the sparrow

Gay-chirping by the door. The Tent! how easily it stands, Almost as if it rose contaneous from the green or sand,

Spontaneous from the green or wand Express for our repose: Or, rather, it is we who plant This root, where'er we toam, And hold, and can to others grant, The comforts of a home.

Make the Divan—the carpets spread,
The ready custions pile:
Rest, weary heart! rest, weary head!
From pain and pride awhile:
And all your happiest memories woo,
And mingle with your dreams
The yellow desert glimmering through

The subtle veil of beams. We all have much we would forget-Be that forgotten now!
And placid Hope, instead, shall set
Her seal upon your brow:
Imagination's prophet eye
By her shall view unfuled.

The future greatnesses that he Hid in the Eastern world. To slavish tyrannies their term

To slavish tyrannies their term
Of terror she foretells;
She brings to bloom the faith whose germ
An Islam deeply dwells;
Accomplishing each mighty birth
That shall one day be born
From marriage of the western earth
With nations of the morn!
Then fold the Tent—then on again:
One spot of ashen black,
The only sign that here has lain
The traveler's recent track:
And gladly forward, safe to find
At noon and eve a home,
Till we have left our Tent behind,
The homeless ocean-foam: The homeless ocean-foam!

A few copies of Palm Leaves may be obtained in New-York. We have devoted so much space to extracts from Milnes that we must postpone sketches of the other gentlemen and scholars we had chosen for his com-

punions to another day.

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67 3m*y

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